



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

RECENT THEOLOGICAL LITERATURE.

THE PROGRESS OF THE CENTURY. By (Seventeen) Eminent Specialists. New York: Harper, 1901. Pp. 588. \$2.50.

A CENTURY'S PROGRESS IN RELIGIOUS LIFE AND THOUGHT. By W. F. ADENEY. London: Clarke; New York: Whittaker, 1901. Pp. v + 229. \$1.20, net.

IT is abidingly true that the real scholar must know something about everything and everything about something. But in the growing multiplication of interests it becomes necessary that the everything-about-something shall become more and more attenuated. And yet the attenuation must be exact. It is in a situation like this that a book like *The Progress of the Century* is peculiarly grateful. The writers of such a book must be men of special knowledge and training, they must have a good sense of perspective, and they must be able to express themselves clearly in simple language. These qualities, we think, are found in the seventeen writers treating as many pivotal subjects in our present civilization.

To speak more concretely, we may mention as examples: "Evolution," by Alfred Russell Wallace; "Chemistry," by William Ramsay; "Archæology," by W. M. Flinders Petrie; "Philosophy," by Edward Caird; "Medicine," by William Osler; "Surgery," by W. W. Keen; "Electricity," by Elihu Thompson; "War," by Charles W. Dilke; "Engineering," by Thomas C. Clarke; and four papers on religion by a strong representative of each type.

We do not know when we have read a more informing book, or one which brought a feeling of greater hopefulness for the future of our race. The marvelous achievements of applied science are almost too great for comprehension, and in each case the outlook seems to be into still greater achievement.

The four articles on religion will be of especial interest to readers of this JOURNAL. Cardinal Gibbons, overlooking, or touching lightly, the difficult points in his subject and leaving the facts of history aside, within the limitations eternally set for all Romanist writers, writes in elegant diction of "the genuine relations of reason and revelation as set forth in unmistakable language" in the dogma of papal

infallibility. After the recent cases of Professors Zahm at Notre Dame and Mivart in England, we are still left in the dark as to what the relations of reason and revelation are. Or, rather, we fail to find reason at all. The cardinal still hopes that the wandering sheep will at last return to the fold.

In passing from this well-written article to the treatment of "Protestantism," by Professor Alexander V. G. Allen, we at once breathe the pure and bracing air of liberty and progress. In a masterly way he analyzes the motives "which have acted upon religion either by way of directly enhancing its power, or by restricting its influence." These motives are: (1) humanitarianism, (2) the historical spirit, (3) science, (4) nationalism. In the light of the past, learning from both its strength and its weakness, and with an inextinguishable Christian faith and hope, he looks forward "to the fulfilment of the Christian ideal—that higher unity where Christ appears as the embodiment of humanity, and the voice of its yearning for a perfect brotherhood. . . . In that ideal conception, the *dominium* belongs to the state, and the *ministerium* to the Christian church."

Professor Gottheil's discussion of the "Jews and Judaism" deserves close attention, and will have a wide reading. All will rejoice that the Jews are at last emancipated, and all will be interested to know their present status, and their plans and prospects for the future.

The essay on "Free Thought" is what we were to expect from Professor Goldwin Smith. In the three preceding essays there is much of warmth and glow and hopefulness. But here we have the only pessimistic note in the volume. The treatment is absolutely dispassionate. With the calmness and steadiness of a surgeon in a capital operation before the class, he lays religion open, and explains as he proceeds. Whether the patient will survive the operation is apparently to him a matter of total indifference. His interest, so far as he betrays any interest, is in the patient simply as a case. At the end of the operation he gives the following instruction to the nurses: "The task now imposed on the liegemen of reason seems to be that of reviewing reverently, but freely and impartially, the evidences both of supernatural Christianity and of theism, frankly rejecting what is untenable, and, if possible, laying new and sounder foundations in its place. To estimate the gravity of the crisis, we have only to consider to how great an extent our civilization has hitherto rested on religion. It may be found that, after all, our being is an insoluble mystery. If it is, we can only acquiesce and make the best of our present habitation;

but who can say what the advance of knowledge may bring forth? Effort seems to be the law of our nature, and if continued it may lead to heights beyond our present ken. In any event, unless our inmost nature lies to us, to cling to the untenable is worse than useless; there can be no salvation for us but in truth" (pp. 582, 583).

In our judgment, every minister ought carefully to read this book, not to agree with it in everything, but to see something of what the world is doing and thinking.

Professor Adeney's book is concerned entirely with progress in religious life and thought. It begins with a general discussion of the leading minds of the century, among whom are Kant, Schleiermacher, Hegel, and Ritschl in Germany, and Coleridge, Frederick Denison Maurice, Arnold, Carlyle, Professor T. H. Green, Newman, and Pusey in England. He then takes up the Oxford movement, which at first thought seems to run counter to the very idea of progress. But there are some elements of progress in it nevertheless. It was a revival of religion, and it admitted the solvent of criticism which, when once admitted, cannot be checked.

In the relations of religion and science the doctrine of evolution has taken form, and at the end of the century meets with almost universal acceptance. "This means a complete transformation of our methods of thought and ways of regarding truth." And yet the perversion of the doctrine warns us that the eternal verities must not be lost sight of "in a too restricted regard for what is, after all, but a process of 'becoming.'" Among these verities are moral obligation, the personality of God and man, and the will.

The progress of biblical criticism has been no less remarkable. Stumbling-blocks have been removed from the path of faith, and what once were supposed to be difficulties are not so at all, and the vital truths of revelation have not been touched.

But the author thinks that among all the changes in theological thought none is so fundamental as the change that has taken place in our idea of God. The earlier orthodox conception was really deistic, and God was far away. Now the idea of the immanence of God—not pantheism—prevails. "He is a present influence, pressing in upon us the urgency of righteousness." "In him we live and move and have our being." "He is not far from any one of us." He is as much in the world today as he was at the dawn of creation. Every day is a day of the Lord.

Professor Adeney also finds that there has been a very complete

decadence of Calvinism. He points out numerous instances seeming to show that Calvinism as a system has passed away. And yet, we think, there are certain indications that this decline may not be unto death.

Views of redemption in the century have undergone very great modification. That sin deserves punishment is not for a moment to be questioned, but now great emphasis is put upon the necessity of destroying sin itself, and not such exclusive emphasis upon the consequences of sin. The fact of salvation through our Lord Jesus Christ is true beyond a reasonable doubt, but the process is a great mystery—some think entirely beyond solution; others, among whom is our author, think we may understand much of the process. Other subjects are: the future life; social questions; preachers and preaching; literature, art, and recreation.

Like the preceding volume, we think this volume also ought to have a very wide reading among both ministers and laymen. It is written in plain, simple English, and even though it may on some points provoke dissent, it will, on the whole, awaken new courage in the hearts of any who may be on the verge of despair.

J. W. MONCRIEF.

THE UNIVERSITY OF CHICAGO.

THE CAMBRIDGE PLATONISTS. Being Selections from the Writings of Benjamin Whichcote, John Smith, and Nathanael Culverwel, with Introduction by E. T. CAMPAGNAC, M.A. Oxford: Clarendon Press, 1901. Pp. xxxvi + 327. 6s. 6d. net.

THE editor of these selections has performed a useful service in printing this volume of extracts from these little-known authors. From Whichcote are taken several sermons and aphorisms; from Smith, four discourses, which are respectively: "Concerning the True Way or Method of Attaining to Divine Knowledge," a "Discourse Demonstrating the Immortality of the Soul," a "Discourse Concerning the Existence and Nature of God," and "The Excellency and Nobleness of True Religion." The selection from Culverwel is his "Discourse of the Light of Nature." These authors, belonging to the school usually entitled the "Cambridge Platonists," are interesting alike to the student of theology and to the student of philosophy. For the former they mark the beginnings of rationalistic theology, which